Buddhism and Buddhist Studies in Germany



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TABLE OF CONTENTS

PREFACE

As Buddhist research and the Buddhist movement are international the author of this essay has to name a few scholars of other nations as well. Their selection is unsystematic and dictated by literary necessity. The reader is, therefore, requested not to feel disappointed if his country's great Buddhist savants are not mentioned but to find consolation in the fact that not even all German Buddhist researchers and leaders could be included, let alone the hundreds of German books and articles on the subject.

I have translated all German titles of works and names of societies into English. Readers proficient in German can easily retranslate them into their original forms; those with no knowledge of German will all the same not miss the German equivalents.

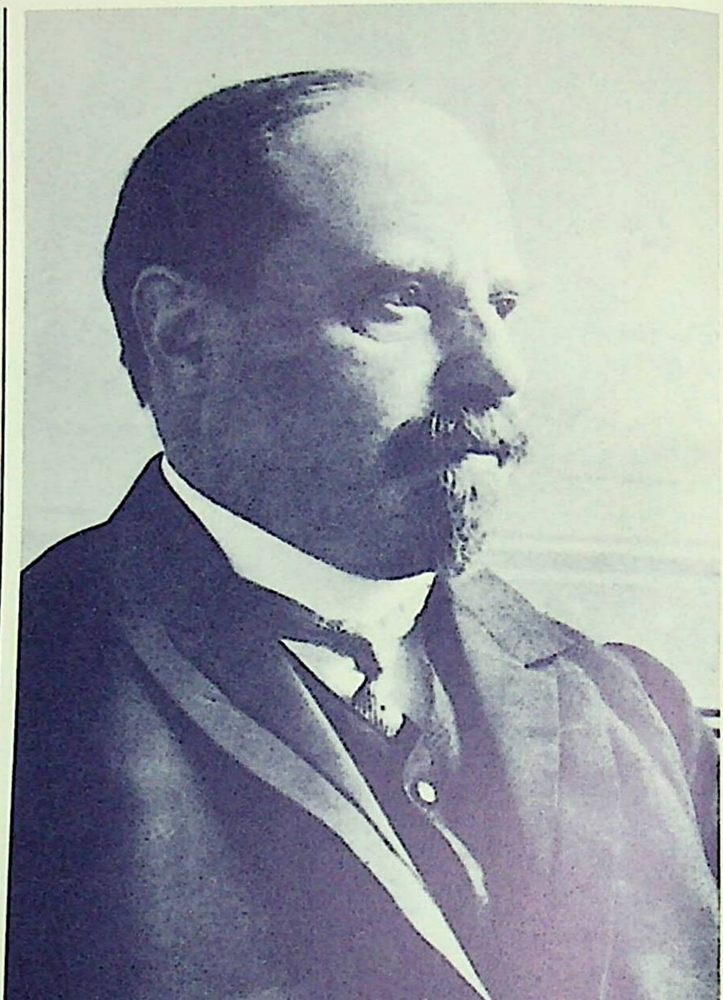
Several times in these pages the term "Hinayana" appears which is an invention of the Mahayanins and originally had a derogatory under-tone. In Western works and in this essay, however, the word is used in a neutral sense and denotes all the 18 pre-Mahayanic schools of which Theravada is the most important.

Two gentlemen rendered me valuable help with this essay. Mr. Max Glashoff, President of the "German Buddhist Union" in Hamburg, furnished me with some photographs and inside information on the German Buddhist movement and made very useful suggestions, and a prominent Burmese Buddhist, who wants to remain unnamed, went through the typescript and endeavoured to make my English somewhat "Englisher". With pleasure I express my gratitude for their assistance.

H. W. SCH.

GERMAN RESEARCH IN BUDDHISM

The first professor's chair for Sanskrit and Indological studies in Germany was established in 1818 at Bonn University. Its first occupant was *August Wilhelm von Schlegel* (1767—1845), well known in the German-speaking world as a masterly translator of Shakespeare's works. Through his book "On the present Condition of Indian Philology" (1819) *von Schlegel* set German Indology on a scientific footing.
In instituting professorships for Indology a few other German universities soon followed suit: Tuebingen in 1856, Goettingen in 1862, and Munich in 1867. Today (1972) 17 of the 26 non-technical universities in the Federal Republic of Germany have chairs for Indian philology and philosophy. At all these 17 universities Pali is taught.
However, not all Indologists took or take interest in the entire field of Indological studies. Some of them specialised in such philological work as grammar and comparative Indo-Germanic languages. Others concentrated on the Vedas and the Upanishads, on the Ramayana and Mahabharata epics, on Hindu, Jain, and Sankhya philosophies, on Kavya or the Indian drama, on law and political literature, or on modern Indian and South East Asian languages and literatures. They will not, therefore, be dealt with in the present essay, though some of them like *Otto von Boethlingk* (1815—1904), *Rudolph von Roth* (1821—1895), *Friedrich Max Mueller* (1823—1900), *Paul Deussen* (1845—1919), *Hermann Georg Jacobi* (1850—1937), *Richard Karl von Garbe* (1857—1927), *Hermann Weller* (1878—1956), and *Heinrich Zimmer* (1890—1943) belong to a group of Western giants of Indology. Still, the list of Ger-



Hermann Oldenberg (1854—1920), Professor at Goettingen University, in 1881 proved the historicity of the Buddha by making systematical use of the Pali sources.

mans who devoted their energy to Buddhist studies is impressive.

That other Western countries such as Britain, France, Belgium, Holland, Italy, Denmark, Poland, the USA and (between 1900 and 1935) the Soviet Union, have also produced eminent scholars in Buddhism need hardly be pointed out. It is interesting to see how in the course of time different countries took the lead in the study of the Dhamma until in the thirties a "Modern School" emerged which is multinational and pays equal attention to all three branches of Buddhism: Theravada, Mahayana, and Tantrayana.

A work that was published long before distinct interpretation schools came into existence is *Carl Friedrich Koeppen's* "The Religion of the Buddha" (1857—59) which marks the beginning of scholarly German investigation in Buddhism. Its first volume relates Gotama's life story and outlines the Theravada, based, however, (how could it be otherwise in 1857?) upon incomplete and unreliable sources. Volume 1 is regarded as out of date now, but volume 2, which deals with Lamaism, is still an often consulted book.

The Swiss Indologist *Constantin Regamey* who published a handy bibliography in German on Buddhist Philosophy (Berne 1950) classifies the numerous Euro-American works on Buddhism under three schools which he calls
(a) the Anglo-German School, (b) the Leningrad School, and (c) the Modern School.

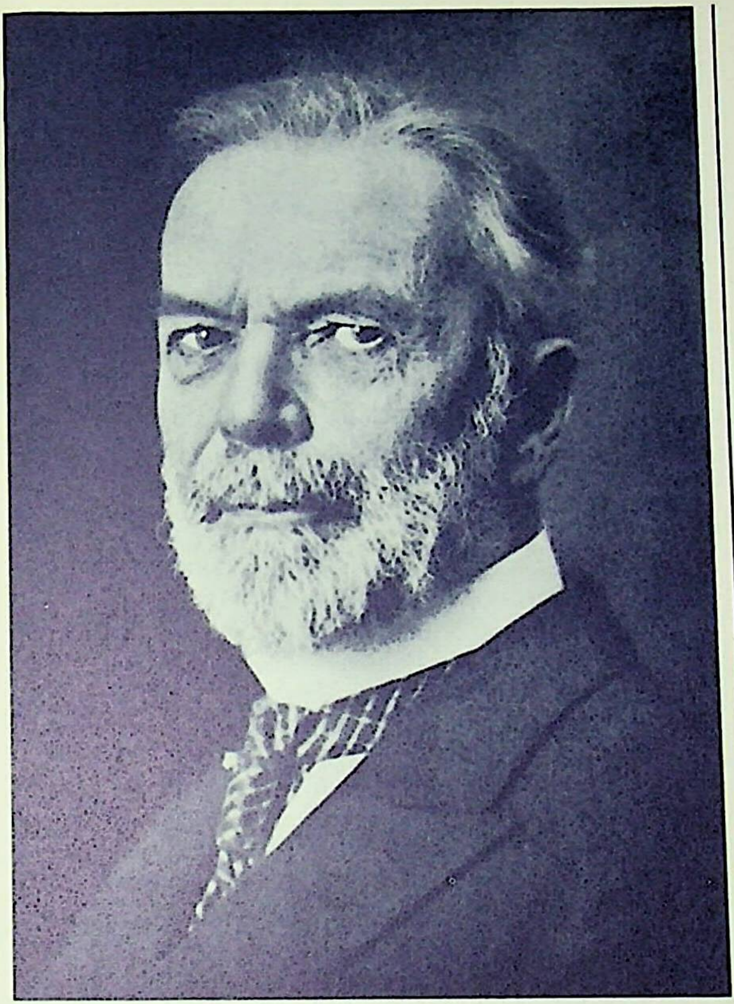
We will follow this arrangement but supplement it with a number of names and works.

(a) The Anglo-German School

The common characteristic of the scholars of this school is that they base their researches entirely on the Pali Canon which, through the admirable work of the Englishman, *T. W. Rhys Davids* (1843—1922), who founded the Pali Text Society in London in 1881, had become accessible in annotated editions. The members of this school take little interest in the Abhidhammapitaka as they regard it as not being in full conformity with the sayings of the Buddha in the two older Pitakas.

The masterpiece of the Anglo-German school is *Hermann*

Oldenberg's "Buddha, his Life, his Doctrine, his Order" (1881, English 1882) which, in its German version that *Oldenberg* revised several times, ran through 14 reprints. *Oldenberg* (1854—1920) was the first to base a book on Buddhism completely on the Pali sources, and it was also he who proved beyond doubt the historicity of the Buddha, thereby refuting a theory put forward by a French scholar that Gotama's life story is nothing but a solar myth and the Buddha a personification of the sun. For the Pali Text Society, *Oldenberg* edited the Vinayapitaka (5 vols. 1879—1883) and the Theragathas and Therigathas (1883). Furthermore, he translated the Patimokkha into German and wrote a book on "The Teaching of the Upanishads and the Beginnings of Buddhism" (1915). His German anthology of Buddhist Suttas appeared posthumously in 1922.
Ernst Windisch (1844—1918) with his book "Mara and the Buddha" and *Richard Pischel* (1849—1908) with his "Life and Doctrine of the Buddha" (1906) which gained wide circulation, accepted and continued *Oldenberg's* method of inquiry. *Hermann Beckh* (1875—1937) in his "Buddhism — the Buddha and his Doctrine" (1916) treats the Dhamma as a special kind of Yoga and, in an endeavour to refute *Oldenberg's* opinion of relations between the Upanishads and the Buddhadhamma, tries to trace its elements in the Sankhya-Yoga system of Hindu philosophy. Nobody defends this opinion any longer.
The grand old man of German Pali philology is *Wilhelm Geiger* (1856—1943). In 1895 he set out on his first journey to Asia—to Ceylon, which became his favourite country. *Geiger* wrote several books on Singhalese language, edited and translated into English the two Pali Chronicles of Ceylonese History, and translated the first two volumes of the Samyuttanikaya into German (1930 + 1925). An indispensable standard work is his "Pali Literature and Language" (1916), a real preventer of headaches for every Pali student for it deals not only with the regular grammar of Pali, but also with the numerous irregular forms and deviations from the grammatical rules. It is not a book for learning the language, but for reference whenever a question crops up.



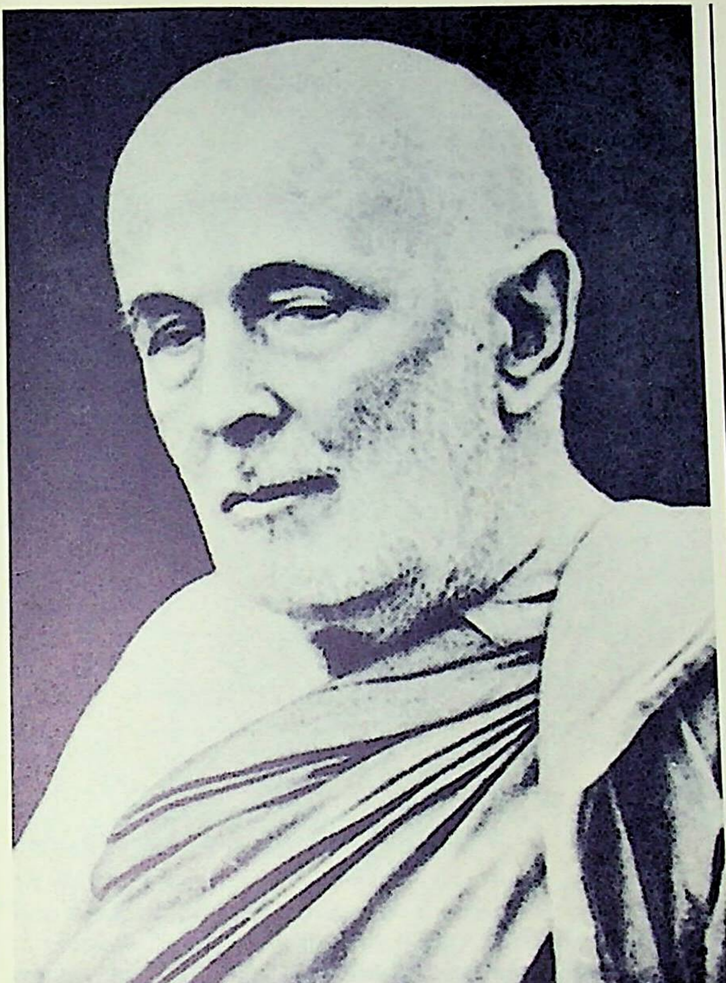
Prof. Ludwig Wilhelm Geiger (1856—1943) is Germany's most prominent Pali scholar. He also worked on the Singhalese language.

There are some great persons in the history of German Buddhist studies who were not only scholars in the Dhamma but at the same time its followers. The best known of them is the Ven. *Nyanatiloka Mahathera* (1878—1957) né *Anton Walter Florus Gueth* — who received his lower ordination in Burma in 1903 and the higher in 1904, being the first German who donned the robe. In 1911 he founded the Island Hermitage "Polgasduwa", a monastery in the Ratagama lagoon in South Ceylon, which in the course of time became a place of pilgrimage for German Buddhists. During World War I *Nyanatiloka* was interned in Ceylon and Australia and after that dark period went to Japan where for 5 years he taught at Tokyo University. Only in 1926 was he allowed to return to his Ceylon hermitage. The same thing happened during World War II when he and his German bhikkhu-friends — among them the Ven. *Nyanaponika* — were held at Dehra Dun, not returning to Ceylon until 1946.

Nyanatiloka's literary archievements in the field of Buddhism are imposing. His book "The Word of the Buddha" (German 1906) has become a Buddhist classic; so far there have been 12 English editions (first impression: Rangoon 1907), and translations have appeared in 9 other languages. Also his "Fundamentals of Buddhism", his "Path to Deliverance" (1956), his "Guide trough the Abhidhamma Pitaka" (1938), and his "Buddhist Dictionary" (1953) received wide popularity.

Still more voluminous and extensive are *Nyanatiloka's* translations from Pali into German. He translated the Anguttaranikaya (5 vols. 1922—23, reprinted 1969), Buddhaghosa's Visuddhimagga (1950), and a work of the Abhidhammapitaka (the Puggalapannatti). Moreover he wrote a Pali grammar with glossary and issued most of his English-written books in German as well.

Nyanatiloka's most prominent German pupil is the Ven. *Nyanaponika Mahathera* (born 1901) who became a Buddhist in 1923 and is now living in Ceylon where he was fully ordained in 1937. So far his most outstanding contributions to our knowledge of the Dhamma are his German renderings of the Dhammasangani (1950), of the Suttani-



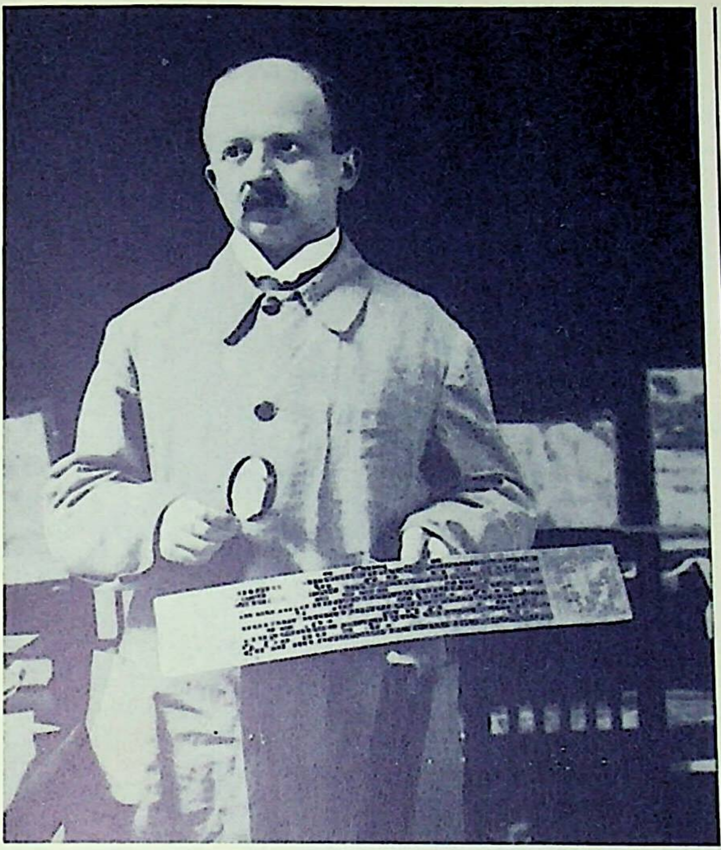
The Ven. Nyanatiloka (1878—1957) was the second Westerner and first German to don the robe. He was ordained in 1903 in Rangoon. In 1911 he founded the Island Hermitage "Polgasduwa" in Ceylon which became, and still is, the home of many German Bhikkhus.

pata (1955), of Suttas 17—34 of the Samyuttanikaya (1967) which continue *Geiger's* older and incomplete translation, and his books on the Satipatthana method of meditation (1951; 1956; 1960; 1970) which had a considerable impact on Western Buddhists as they had neglected meditation for several decades. The Ven. *Nyanaponika* is the co-founder and Hon. Editor of the "Buddhist Publication Society" in Kandy.

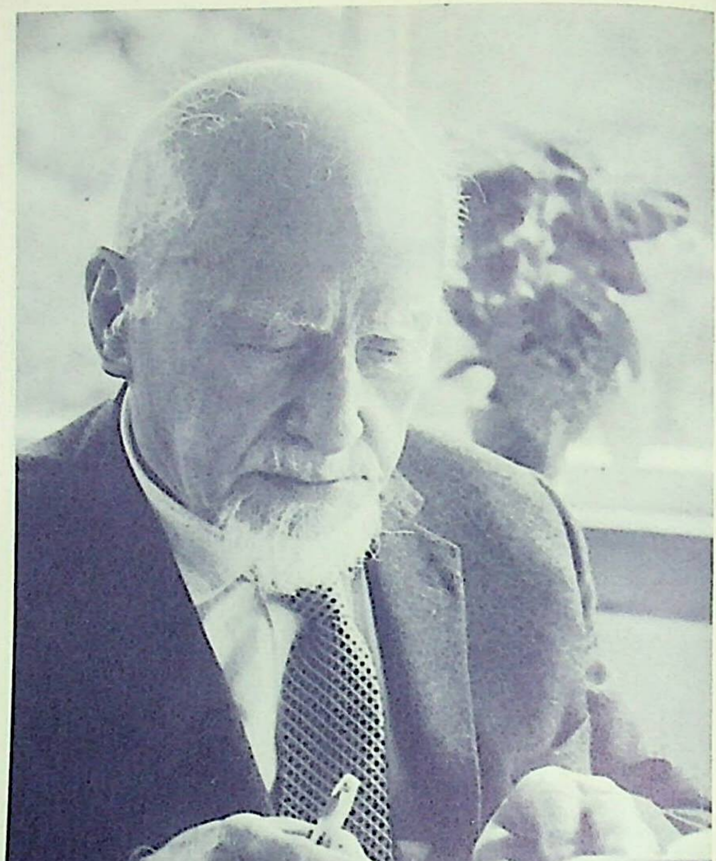
There are some other Germans who were scholars and at the same time followers of the Dhamma. Their roles in spreading the Sasana will be dealt with in a later chapter; here their scholarly achievements only will be mentioned.

Karl Seidenstuecker (1876—1936) studied science, medicine, philosophy and languages and in 1913 obtained a Ph.D. degree for a thesis on the Udana. He translated the Udana, the Khuddakapatha and the Itivuttaka into German and wrote a Pali grammar (1916) which, though there are other ones by *Geiger* and the Ven. *Nyanatiloka,* is unsurpassed for practical use. *Seidenstuecker's* most popular book is "Pali Buddhism in Translations" (1911, revised 1923), an anthology in systematic arrangement with brief but exhaustive explanations by the learned author. As a handy reference book on the Theravada system it never fails giving an answer to questions, and being out of print, is much sought after.

The Austrian Indologist, *Karl Eugen Neumann* (1865—1915), was widely travelled in Asia and, after *Miss J. B. Horner* of the Pali Text Society, holds the second position in the world as to the number of Pali books which he translated. He rendered into German the Dighanikaya and the Majjhimanikaya, the Dhammapada, the Suttanipata, and the Theragathas and Therigathas. The language of his translations is praised by some as highly poetic and artistic, denounced by others as conceited and artificial. Nevertheless, *Neumann's* translations won many admirers for Buddhism — despite the fact, that the Indologist *Rudolf Otto Franke* (1862—1928) in the foreword to his own selected translation of the Dighanikaya (1913) criticizes them as utterly inaccurate. Older German Buddhists can quote long passages of *Neumann's* translations by heart.



Karl Seidenstuecker (1876—1936) was most active in propagating the Dhamma during the first three decades of our century. He translated several Pali books and also published works on the Buddhist archaeology of Burma.



Kurt Schmidt (born 1879), through his translations from Pali and his many books on the Theravada, did much to win new friends for the Buddhadhamma.

His Dhammapada rendering is reprinted again and again. A full translation of the Dhammapada and selected translations of the Dighanikaya and the Majjhimanikaya were also published by *Paul Dahlke* (1865—1928). *Julius Dutoit* (1872—1958) made the Jatakas accessible to the German public (7 vols. 1908—11).

The doyen of the German Theravadins, an eminent scholar in Pali and still very active at the age of ninetythree, is *Kurt Schmidt* (born 1879), a professing Buddhist. In 1961 his concise German translation of the Majjhimanikaya was published in a pocket edition. *Schmidt* has 12 books and translations to his credit, including two German anthologies of Buddhist texts (1951 + 54), a brilliant introduction to Buddhism entitled "The Buddha's Doctrine" (1947, reprinted 1955), a "Buddhist Dictionary" (1948) explaining difficult Pali terms and correcting misleading renderings of Pali words by older authors, and a book on the Master's great disciples (1947, revised 1955). *Dr. Schmidt* for many years conducted courses on the Dhamma and the Pali language at the West Berlin University extension.

A scholar who by his Pali work promoted our knowledge a good deal is *Wilhelm Stede*, who anglicized his name to *William Stede* (1882—1958). In 1914 he received a Ph.D. degree from Leipzig University for a thesis on the Petavatthu. He is the editor of the Pali Text Society's Pali-English Dictionary (1921—25). He came to England in 1916 as a prisoner of war. *T. W. Rhys Davids* discovered him in a P.O.W. camp, secured his release and made him his assistant.

(b) The Leningrad School

In contrast to the scholars of the Anglo-German School who paid little interest to the Abhidhamma, the members of the Leningrad School made the Abhidhamma the focal point of their studies. They do not base their research on the Pali Canon alone but also on those Hinayana works which are extant in Sanskrit like Vasubandhu's Abhidharmakosha. Moreover they adopted a new method. They interpreted the ancient texts with the help of the living Buddhist tradition of Asia. The method has yielded valuable results.

The Leningrad School never gained the popularity which the Anglo-German School enjoyed and still enjoys. It has not produced books for the general reader but specialised works which presuppose familiarity with the Dhamma and deal with many technicalities.

German savants have not played a part in this school. Three Russians, two of them of German descent, are its main exponents: *Otto Rosenberg, Th. Stcherbatsky*, and *E. Obermiller. Rosenberg's* book "The Problems of Buddhist Philosophy" (Russian 1918, German 1924) and *Stcherbatsky's* "The Central Conception of Buddhism and the Meaning of the Word Dharma" (London 1923) are the school's most important documents.

Stcherbatsky was *Rosenberg's* teacher at Leningrad University. But when *Rosenberg* published his book, *Stcherbatsky* became his follower. After *Rosenberg's* untimely death in 1919 *Stcherbatsky* continued his line of work.

(c) The Modern School

The members of the so-called Modern School pay equal attention to both Hinayana and Mahayana. For the elucidation of the Buddhist system they use every available evidence, not only writings but also oral traditions and archaeological findings. As regards written sources they make use of the Pali and Sanskrit books as well as Tibetan, Chinese, and Japanese texts. They survey the whole Buddhist tradition, but since nobody can master all these languages they in practice specialise individually on a particular aspect of Buddhism.

The earliest important works of the Modern School have been produced by Belgian and French scholars; it therefore is sometimes called the Franco-Belgian School. The outstanding names are those of the Belgians *L. de la Vallee Poussin* (1869—1939) and *Etienne Lamotte*, whose bulky book "Histoire du Bouddhisme Indien" (1958), covering every aspect of the Dhamma and the Sangha up to first century A.C., no scholar can neglect, and of the Frenchmen *S. Levi* and *Alfred Foucher. Foucher's* book on the life of the Buddha (French 1949, abbr. English version 1963) is perhaps the best on the subject in any language.



Max Walleser (1874—1954) was the first German who can be ascribed to the Modern School. He was a Professor at Heidelberg University.

Italy and Great Britain also have produced eminent scholars who belong to this School. Mention may be made only of Rome's Indologist and Tibetologist *Giuseppe Tucci* (born 1894) and London's *Edward Conze* (born 1904). *Conze*, who gained his Ph.D. degree from Cologne University in 1928, is at present the best known Western writer on Buddhism, an outstanding savant in Pali, Sanskrit and Tibetan, and a devout Buddhist. He has translated dozens of Buddhist texts into English, especially of the Prajnaparamita literature on which he is the world authority, and written many popular books and articles. His largest circulated work is "Buddhism — its Essence and Development" (1951, German 1953) which makes stimulating reading.

There are some scholars of the Modern School who write in German but are not German by nationality. *Moritz Winternitz* (1863—1937), the compiler of German Theravada and Mahayana anthologies (1929, 1930) and author of a famous "History of Indian Literature", which extensively deals with Buddhist Literature, was a professor at Czechoslovakia's Prague University, *Erich Frauwallner* (born 1898), to whom we are grateful for a number of profound Buddhist treatises, a masterly anthology on "The Philosophy of Buddhism" (1958) and a still incomplete "History of Indian Philosophy" (2 vols. 1953—56) is Austrian, and *Emil Abegg* (1885—1962) and *Constantin Regamey* (born 1907) are Swiss.

The first German who can be counted as belonging to the Modern School was *Max Walleser* (1874—1954). His four volumed book "Buddhist Philosophy and its historical Development" (1904—27), his book on "The Philosophical Foundations of Early Buddhism" (1904), his translation of the Ashtasahasrika (1914) and German renderings of the Tibetan and Chinese versions of Nagarjuna's Madhyamakashastra (both 1912) are indispensable works though in some details outdated. *Walleser* was a professor at Heidelberg University and used to give his students Buddhist themes for their theses. Quite a number of special papers and books came about in this way, among them two valuable treatises on the Yogacara (Vijnanavada) philosophy by *E. Wolff* and *M. Schott* (1930, 1935).

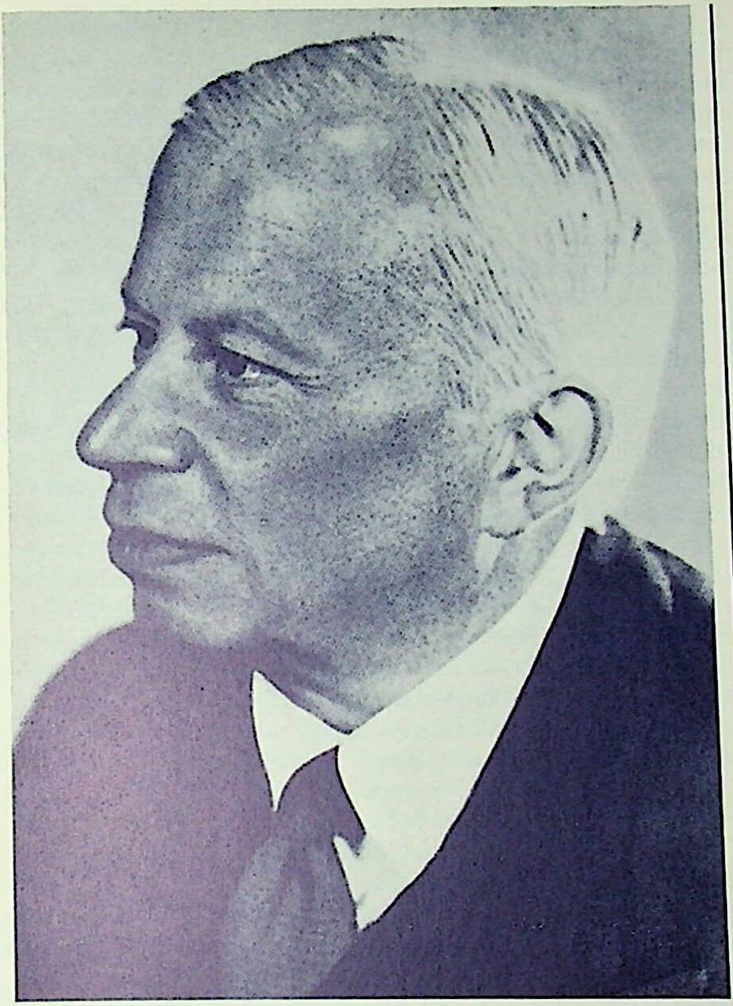
It was a great event, when, following the example of *Sir Aurel Stein,* three German expeditions, led by *Albert von Le Coq* (1860—1930) and *Albert Gruenwedel* (1856—1935) between 1904 and 1914 went to Turfan, an oasis in Chinese Turkestan (Sinkiang), and returned from there with a rich harvest of manuscripts and fragments of old Buddhist texts in Sanskrit and Tocharic. A great number of them turned out as belonging to the Canon of the Sarvastivadins, which fact opened the possibility to compare and to test the reliability of the various Hinayana Canons and sectarian traditions. The Turfan fragments were most ably restored, pieced together, and partly edited by *Heinrich Lueders* (1869—1943) and *Ernst Waldschmidt* (born 1897) whose works on Buddhism complement each other.
Ernst Waldschmidt's chief works are "The Tradition of the Life End of the Buddha" (2 vols. 1944—48) and "The Mahaparinirvanasutra" (3 vols. 1950—51) in which he compares with uttermost philological care all available versions of these texts. He comes to the conclusion that three-quarters of them have a common basis and go possibly back to the third century B. C. This proves the reliability of the Buddhist tradition in Pali, Sanskrit, Tibetan, and Chinese at least as far as the texts deal with the Buddha's life.
Heinrich Lueders, besides a great many of other works, has written "Observations on the Language of the Buddhist Original Canon" which was published posthumously in 1954. *Lueders* proves through language analysis that some of the material of the Pali Canon was translated from Magadhi which was either the Buddha's mother tongue or the language of an "Original Canon" that became the fundament and source of all other Hinayana Canons. Magadhi and Pali are akin to each other but differ in their inflectional endings. Some unintelligible Pali verses become clear and meaningful when retranslated into Magadhi.
The best known German representative of the Modern School, a man whose very heart was with the Dhamma, was *Helmuth von Glasenapp* (1891—1963), a professor at Tuebingen University. Apart from his works on other Indian subjects, he published a dozen of books and papers on Buddhism, covering all its branches from Theravada and

Mahayana to Tantrayana (Vajrayana). Epoch making were his two papers on "The History . . ." and "The Origin of the Buddhist Dhamma Theory" (1938, 1939), in which he, stimulated by research findings of O. *Rosenberg* and *Th. Stcherbatsky*, examines the Abhidhamma philosophy of impermanence in the Pali Canon. It teaches that what is generally named "a person" consists of elements called "dhammas" (in plural) which through their varying combinations form everything that is "existent". The dhammas are by no means permanent entities but extremely short-lived. Their combinations give the possibility for new dhammas to emerge while the originating dhammas perish, — thereby clearing their place for the new ones. The process cannot be called causality but "conditionism", and accordingly *von Glasenapp* introduced this word as translation for "Paticcasamuppada". Through *von Glasenapp's* findings, the anatta teaching becomes easier to understand as the logical consequence of the "dhamma theory". In order to explain the Buddhist concept of rebirth no assumption of a transmigrating soul is necessary.

After World War II *von Glasenapp*, who was an eager traveller, gave hundreds of popular lectures on Indian themes in the Federal Republic of Germany. Many people became interested in Indology and Buddhism through him, though he never admitted that he intended to win anybody over. He died in 1963 through a car accident.

Since *von Glasenapp's* sudden death, German Indologists have not produced works comparable in rank with those just mentioned. However, they were not idle. They have published a great number of research papers on detail questions which are scattered in various periodicals, and some popular presentations of Buddhism.

Wolfgang Schumann's "Buddhism—Philosophy for Deliverance" (1963) keeps — in contrast and reaction to *Conze's* "Buddhism" — Hinayana and Mahayana carefully apart. The author wants to show that all Mahayana features can be traced in Hinayana texts except the one that forms the very core of Mahayana: the concept of an Absolute, of an everlasting entity in and beyond the world of phenomena. The book also makes clear that similar Pali



Prof. Helmuth von Glasenapp (1891—1963) of Tuebingen University has dedicated the major part of his research to Buddhism.

and Sanskrit terms such as dhamma and dharma, nibbana and nirvana, and others very often do not denote exactly the same thing in both the systems.

Dieter Schlingloff (born 1928) in his book "The Religion of Buddhism" (2 vols. 1962—63) looks at his subject from a sociological point of view. The interrelation between the Sangha and the laiety and the change of outlook which the laiety in the course of time introduced into the Sangha, are vividly described in his work.

Tantra Studies

Very few German Indologists have directed their attention to the Tantras. The German books on the subject can be listed up very easily. There are *Albert Gruenwedel's* "Mythology of Buddhism in Tibet and Mongolia" (1900) — which was the first Western book on the iconography of Lamaism —, *Helmuth von Glasenapp's* "Buddhist Mysteries" (1940), and two books by *Helmut Hoffmann* on the "History of Tibetan Religions" (1956) and "The symbolism of Tibetan Religions and Shamanism" (1967). One more German book has made a considerable impact on Western Buddhists: *Lama Anagarika Govinda's* "Foundations of Tibetan Mysticism" (1956). *Lama Govinda* (born 1898), whose birth name is *Ernst Lothar Hoffmann*, is a member of the Tibetan Kargyutpa (Red Caps) order. In 1952 he founded the Western Order Arya Maitreya Mandala (AMM) and succeeded in winning a remarkable following in Europe and the U.S.A.

Present Buddhist Studies at German Universities

As already mentioned there are 17 professor's chairs for Pali and Indological studies at the universities in the Federal Republic of Germany. Buddhist research is done particularly at four of them.

The Professors *Ulrich Schneider* (Freiburg University) and *Frank Richard Hamm* (Bonn University) are interested mainly in Pali. In 1963 *Prof. Hamm* published a paper in which he examines the reliability of some modern editions of the Tipitaka. The most reliable text, so he sums up, is the one in 40 volumes that was edited and published by

the Sixth Buddhist Council in Rangoon in 1954—56. It is printed in clear Burmese characters, misprints are very rare, its understanding is facilitated by Western punctuation, and the variants which are given as footnotes, valuable but not enough in number. *Prof Hamm* highly praises Burmese Pali scholarship. The introduction to the edition, he says, is in flawless and elegant Pali.

Goettingen University, which since *Prof. Waldschmidt's* time is a stronghold of Buddhist studies in Germany, has its Sanskrit chair occupied by *Prof. Heinz Bechert.* Beside many other books and papers on Buddhist subjects, he has published a so far two volumed book on "Buddhism, State, and Society in Theravada Countries" (1966—67), a thorough inquiry into the influence of Theravada on politics and society in Ceylon, Burma, Cambodia, Laos, Thailand, and Vietnam, based on an enormous amount of sources and material. The book testifies that German Indologists are no longer interested only in the past but also in the present conditions in Asian countries.

A "Professorship for Buddhist Studies" — the first chair in Germany that bears this name — was established in 1966 at Hamburg University. Its first holder *Franz Joseph Bernhard*, has published a two-volumed edition of the Udanavarga. Professor Bernhard died in 1971 in Mustang (Nepal) on his third expedition to areas of Lamaist culture. His co-researchers will continue his research projects.

Buddhism as seen by Comparative Religionists

Research on the contents and history of Buddhism is also a domain of a second branch of learning, namely "Comparative Religion" which was introduced into the university curriculum in 1867 by the great German Indologist *Max Mueller* (1823—1900), who for many years taught at Oxford University and was the editor of the 50 volumed "Sacred Books of the East". It was not before his death that standards were worked out by Swedish, Dutch, and German scholars for a fair dealing with non-Christian religions. The greatest German names in this field are *Rudolf Otto* (1869—1937), *Friedrich Heiler* (1892—1967), and *Gustav Mensching* (born 1901).

As all older definitions of religion made religion dependent on the belief in a creator god governing the universe, they excluded Buddhism in which a g o d or g o d s are of little significance. *Otto* found the definition: "Religion is the encounter with a 'Numen' (be it personal or impersonal) and man's answering action to this inner experience". Both the elements, the experience of a higher reality and the reaction to it (like ethics, worship, ritual, meditation, prayer, japa) are of equal importance. Where one of the two is missing we cannot speak of religion.
Heiler, who published a book on "The Buddhist Meditation" (1922), and *Mensching*, to whom Buddhism is a favourite subject and who wrote several books on the Dhamma, among them "The spiritual World of Buddhism" (1955), have defined nearly all special terms of religion and thereby given Comparative Religion a remarkable preciseness. *Mensching* has also proved that the resemblances of Buddhism to Christianity are merely superficial. He distinguishes two main groups: Prophetical and Mystical religions. Prophetical religions (Judaism, Christianity, Islam) are extrovert; they make man want to change the world, which attitude stimulates his activity, but all too often leads to arrogance. Mystical religions (Buddhism, Hinduism, Taoism) on the other hand deny that the world can basically be changed and teach the adaptation of one's mind to the realities of the world and the law of becoming. They have produced the ideal of the sage, but frequently their followers have understood it as an invitation to indifference. Christ was a passionate and demanding prophet who protested against the religious practice of his time and, as a result, met with a violent death. The Buddha was a detached mystic who never lost patience, inculcated upon his followers self-discipline, and peacefully reached Parinibbana in his ripe old age. They personify utterly different ideals. As *Mensching* has proved in his many books, there is no criterion to decide which ideal ranks higher.

THE BUDDHIST MOVEMENT IN GERMANY *

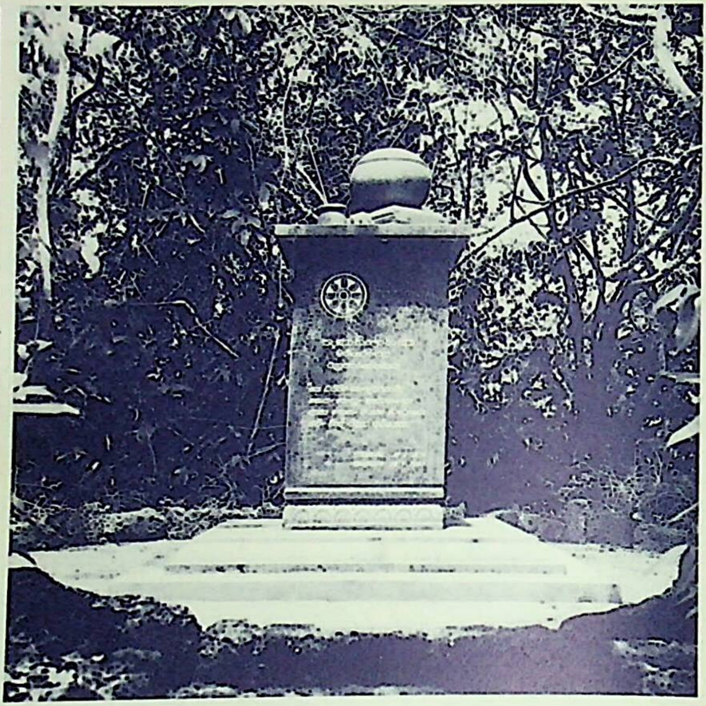
The Beginnings

It was in August 1903 that Germany's first Buddhist group, the "Society for Buddhist Mission in Germany", came into existence. It was founded in Leipzig by *Karl Seidenstuecker* (1876—1936), who had studied Indology under Professor *Moritz Winternitz* in Prague, and its aims were to make Buddhism known in Germany and to promote Buddhist studies. In 1905 *Seidenstuecker* also started publishing a periodical, called "The Buddhist — An independent Monthly for the entire Field of Buddhism" which was the first Buddhist periodical to originate in the West.
In 1905 the society founded a branch in Berlin and in the year after changed its name to "Buddhist Society for Germany". But despite a total membership of some 50 persons and a subscribership of 500 for the periodical it did not flourish. Publication was suspended until 1910 when, after a last issue, it closed down, but the society lingered on.
In 1907 *Seidenstuecker* made a new start by founding a "Mahabodhi Centre" in his flat in Leipzig. He also founded a new magazine, "The Buddhist Look-out — A Monthly for Ethics, Realization, and Spiritual Culture". But, in its third year of existence, publication of this, too, had to be suspended for lack of funds.

The First German Bhikkhus

The first European to join the Buddhist Sangha was the British national *Allan Bennet MacGregor* who was ordain-

*) For this chapter the author acknowledges his indebtedness to *Paul Gerhard Buttler's* article in "Asien missioniert im Abendland" (Stuttgart 1962).



After the death of the Ven. Nyanatiloka Mahathera in 1957 his Ceylonese Dayakas set up a monument in memory of him. It bears the symbols of the alms bowl, the robe, an ink pot, and the Dhammacakka. The inscription is given in Pali, Singhalese, English, and German.

ed in Burma in 1901 under the monk's name *Ananda Metteya.* In September 1903 a German followed him, *Anton Walter Florus Gueth* (1878—1957). Full ordination was conferred upon him in February 1904 in Rangoon. He received the bhikkhu name of *Nyanatiloka.*

The Ven. *Nyanatiloka* originally had been a violinist by profession. On a journey to Ceylon he had become familiar with the Buddhadhamma which gave his life a new direction. He studied Sanskrit and Pali, and already in 1905 published his first German translation from Pali in *Seidenstuecker's* monthly. The next year saw the publication of his book "The Word of the Buddha" which in six decades gained enormous circulation, not only in German but also in 10 other languages.

Soon after the Ven. *Nyanatiloka* had donned the robe other Germans followed his example. *Fritz Stange (Sumano)* and *Walter Markgraf* (Samanero *Dhammanusari*) were the next in succession. *Markgraf* and *Nyanatiloka* in 1908 by a circular invited Buddhists in Asia and Europe to donate towards the fund for the establishment of a Vihara in Europe. When the collection did not bring the expected result, *Markgraf* returned to Germany to promote the plan.

In 1909 he founded a publishing house in Breslau and started to issue "The Buddhist World — A German Monthly for Buddhism". The editors were *Seidenstuecker* and *Wolfgang Bohn,* two dedicated Buddhists, the latter a medical doctor by profession. In the same year (1909) the "German Pali Society" was founded and the task of establishing a Western Vihara further pursued. In order to expedite the plan the Ven. *Nyanatiloka* came to Europe in 1910 and resided for some time in the Alps where a French engineer had built for, and donated to him a small "Charitas-Viharo". Here near Lausanne (Switzerland) several other Germans received the Pabbaja. When in 1911 the Ven. *Nyanatiloka,* after having realized that the times were not yet ripe for a European Vihara, left for Ceylon, they followed and settled in the Island Hermitage "Polgasduwa" which *Nyanatiloka* had founded that very year. In the course of time dozens of Germans were ordained there. After*Nyanatiloka's* death in 1957 his friends and admirers

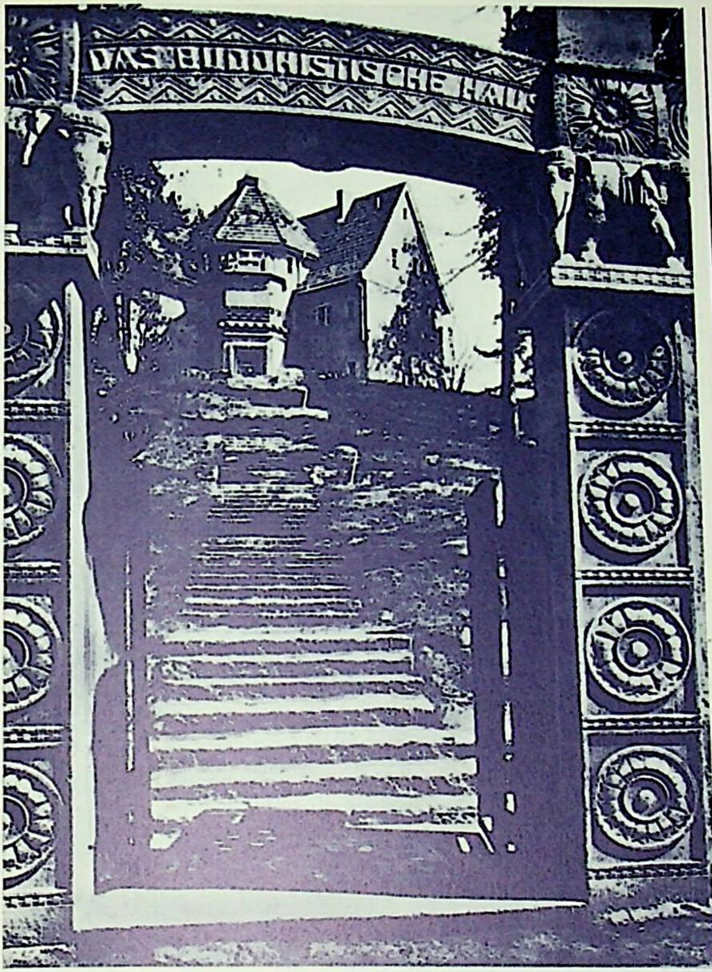
erected in his honour a worthy monument on Polgasduwa and still keep his little cottage in perfect condition. For all German Buddhists visiting Ceylon it is a Cetiya.

New Societies

The plans for setting up a Vihara in Europe had not materialized but the disappointment did not discourage the German Buddhists. As the Ven. *Nyanatiloka* through his Island Hermitage had directed the attention of the German Buddhists to Ceylon, they looked to Ceylon also for organizational guidance and in the same year (1911) founded the "German Branch of the Maha Bodhi Society" in Leipzig. The MBS which had been founded by *Anagarika Dharmapala* in Colombo in 1891 offered the advantage of being open to all friends and followers of the Buddhasasana irrespective of their sectarial predilection. Within the German MBS an inner circle was formed to which all those belonged who were willing not only to study the Dhamma but to lead their lives in accordance with Buddhist principles. *Friedrich Zimmermann* (1851—1917) who in 1888 had published "A Buddhist Catechism" under the pen name of *Subhadra Bhikshu*, was elected the society's first chairman. *Karl Seidenstuecker* became the secretary of the MBS and immediately resumed publishing "The Buddhist Look-out" which he had started in1907. In 1912 the periodical changed its name to "Mahabodhi Leaves" which came out fairly regularly until 1916.

Meanwhile the "German Pali Society" had become too weak to live but too strong to die. It split, and in 1913 the "League for Buddhist Life" came into existence which did not — as the GPS — promote only Pali studies but emphasized the importance of applying Buddhism in practice. It confined itself to Theravada. Founder and president of the League was *Wolfgang Bohn*, its Secretary *Oskar Schloss* (Treves). Branches were established in Berlin, Hamburg, and Munich. The League also published a magazine, the "Journal for Buddhism" which had to close down in 1914 but was revived in 1920.

The great war which broke out in 1914 also affected the German Bhikkhus in Ceylon. In 1915 they were interned



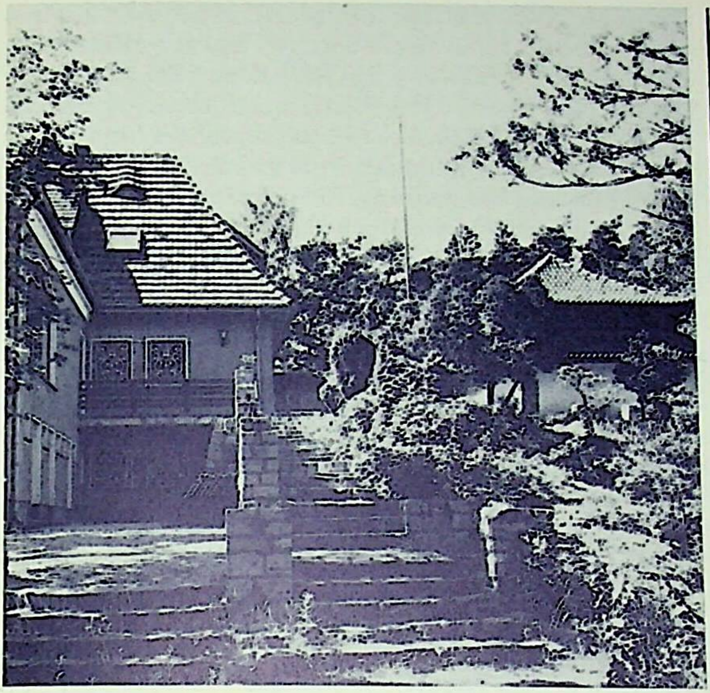
The “Buddhist House“ in Berlin-Frohnau (West Berlin) was built by the physician Dr. Paul Dahlke in 1924. The “German Dhammaduta Society“ purchased it in 1952 and again made it an important centre of German Buddhism.

and deported to Australia from where one by one they were repatriated. The Ven. *Nyanatiloka* returned to his mother country in 1918 after he had spent some time in Australia and Japan where he translated the Anguttaranikaya into German (5 vols. 1922—23). He was not permitted to return to Ceylon until 1926. He refounded the Island Hermitage which soon became a centre for German Bhikkhus again. In 1936 the man who is rightly regarded as *Nyanatiloka's* successor joined the order in Ceylon. He received the ordination name of *Nyanaponika.*

Between the Wars

The end of World War I saw a number of new names in German Buddhism coming up. In 1918, the Berlin physician *Paul Dahlke* (1865—1928), known already as the author of several books on Buddhism and as translator from Pali, started the "New Buddhist Journal" which in 1924 he renamed as "The Scrap Collection — A Periodical for Applied Buddhism". Making use of his medical and scientific training he explained the Buddha's teaching in the terms of science, thereby stressing its character as a law of nature that the Buddha had revealed. Also in 1924 he built "The Buddhist House" in Berlin-Frohnau. Consisting of several connected buildings and surrounded by a large park it was the chief Buddhist centre in Germany between the two wars. *Dr. Dahlke,* however, did not live to see the Buddhist House fully blooming. He died in 1928, a great loss for Buddhism in Germany. His Buddhist House fortunately escaped destruction during the last war.

While the "German Pali Society" died when its president *Walter Markgraf* fell in Russia without having fired a shot, the "League for Buddhist Life" made a new beginning in 1920. It was in a position to resume the publication of the "Journal for Buddhism and related Subjects". The journal now appeared in the newly founded "Benares Publishing House" of *Oskar Schloss* in Munich-Neubiberg and was edited by *Wolfgang Bohn* and *Ludwig Ankenbrand.* Soon the famous Pali scholar *Wilhelm Geiger* took over the editorship. The journal came out until 1928 and once again in 1931.



Dr. Dahlke's "Buddhist House" in Berlin-Frohnau. After having been purchased by the "German Dhammaduta Society" it was enlarged and renovated. The building in Asian style on the right is the lecture and meditation hall. The main building on the left accommodates the resident monks and the library.

The year 1921 saw the amalgamation of the "German Branch of the Maha Bodhi Society" and the "League for Buddhist Life". Published by *Oskar Schloss* the new society had its own organ, "The Path", which ceased appearing, however, in 1927. The society later lost its identity and was absorbed by other Buddhist organizations.

The "Buddhist Community for Germany" originated in 1921 in Munich. It was founded by *Karl Seidenstuecker* and *Georg Grimm* (1868—1945) who, the year before, had started to bring out the monthly "Buddhist World Mirror". In 1924 they changed the name of the society to "The Buddhist Lodge for the Three Jewels". This ought to indicate that the group did not intend to work outwards as a mission but inwards, and that it concentrated on the spiritual advancement of its members. Hitler's National Socialists who had gained power in 1933 forbade the activity of the lodge and ceremoniously burned *Grimm's* book, "The Samsaro", as decadent literature together with hundreds of other books by great German writers. Members of *Grimm's* group, however, secretly founded the "Old Buddhist Community" in 1935 which still exists. *Grimm's* beautiful house in Utting on Ammer lake (Upper Bavaria) is nowadays their centre.

Georg Grimm who originally wanted to become a Catholic priest but for religious scruples changed over to law studies and later became a justice, had found his way to Buddhism by reading the famous German philosopher *Arthur Schopenhauer* (1788—1860). *Schopenhauer* in his magnum opus "The World as Will and Idea" (1819, final version 1859) had propounded a teaching that has all basic traits in common with Buddhism. Later in *Schopenhauer's* life when Indologists had brought more material on Hinduism and Buddhism to light, he called himself a Buddhist, and in his house in Frankfort had a shrine with a gilded Tibetan Buddha image in it. *Schopenhauer's* works made such an enormous impact on *Grimm*, that he embraced Buddhism and wrote a considerable number of books on the Dhamma. The best known is "The Doctrine of the Buddha, the Religion of Reason and Meditation" (1915) which was translated into several languages and time and again reprinted.

Georg Grimm was convinced that what we find in the Pali texts is not in all details Gotama's original doctrine. In particular on the anatta teaching, *Grimm* had his own ideas which were not too different from those of the Puggalavadins, a sect which has long been extinct. If none of the Five Khandhas is an atta or ego, so *Grimm* says, then the atta must be found elsewhere. Accordingly he believed in a transcendent soul which is beyond intellectual comprehension — an opinion that is rejected by all orthodox Theravadins.

"Community around the Buddha" was the name of a society which *Martin Steinke* (1882—1966) founded in Berlin in 1922. In 1933 *Steinke* left Germany for China to undergo Buddhist training. He was ordained in the Tsi-hia-shan monastery near Nanking, receiving as a bhikkhu the name of *Tao Chun*. Having returned to Berlin, in 1934 he was elected president of the first "International Buddhist Congress" that met in London. Later the "Community around the Buddha" became the "Buddhist Community", but just when its activity had started to bear fruits the National Socialists forbade its further work. After World War II *Steinke* settled in southern Germany, writing books and giving lectures on Buddhism up to his death at the age of 84.

Another Buddhist group of the period between the wars was the "Society for Buddhist Knowledge". It originated in 1928 in Heidelberg but apparently did not live for long.

World War II

During the Nazi Regime (1933—45) and the years of war (1939—45) Buddhist life in Germany was reduced to a minimum. The National Socialists did not favour any religious activities. Nevertheless, a tiny Buddhist flame was kept burning. In Berlin it was *Kurt Fischer* who in *Paul Dahlke's* "Buddhist House" issued a quarterly entitled "Buddhist Life and Thinking" which came out until Fischer's death in 1942. In Utting *Georg Grimm* quietly continued his Buddhist work. In other German cities the Buddhists went underground, trying to survive and hoping for an early end to the war.

The German Bhikkhus in Ceylon also felt the effects of the war. They were imprisoned in 1941 in an internment camp in Dehra Dun, India, and were not allowed to return to Ceylon until 1946.

A New Beginning

The terrible years of war which ended in 1945 with Germany's defeat, and the devastation of their country caused many Germans to look for spiritual guidance in religion. After 1945 the churches were crammed, and in many cities and towns small circles and discussion groups sprouted up which, on the basis of the scanty material that had escaped the devastations of war, discussed the Buddhadhamma. Soon the "Kurt Weller Publishing House" in Constance started issuing a series of Buddhist books which were widely read. Through the "Asoka Edition", as the series was named, many German Buddhists of today made their first acquaintance with the Buddha's doctrine.

Interest in Buddhism was further increased when in 1947 an Asian Bhikkhu, *U Thunanda* from Burma, visited Germany. In Berlin, Hamburg, Duesseldorf, Frankfort, Stuttgart, and Munich the strange man in his orange coloured robe, with his alms bowl and his parasol, created a sensation. His lectures were overcrowded and, though they had to be interpreted into German and mainly dealt with Abhidhamma questions, were quite successful.

The small Buddhist groups which sprang up all over Germany after 1947 worked in the beginning independent of each other and had no connection with Buddhist countries. It was, therefore, very much welcomed when in 1948 the Munich Buddhist Community was recognized by the Ceylonese Maha Bodhi Society as their German branch. From 1949 onwards the Munich group was in a position to bring out a "Buddhist Monthly, Organ of the Maha Bodhi Society of Ceylon, German Branch" which later was renamed "Indian World" but in 1953 ceased appearing.

The recognition of the Munich group as an MBS branch made other Buddhist circles as well apply to Ceylon for affiliation. In 1949 many of the requests were granted and the mostly very small groups in Berlin, Frankfort, Ham-



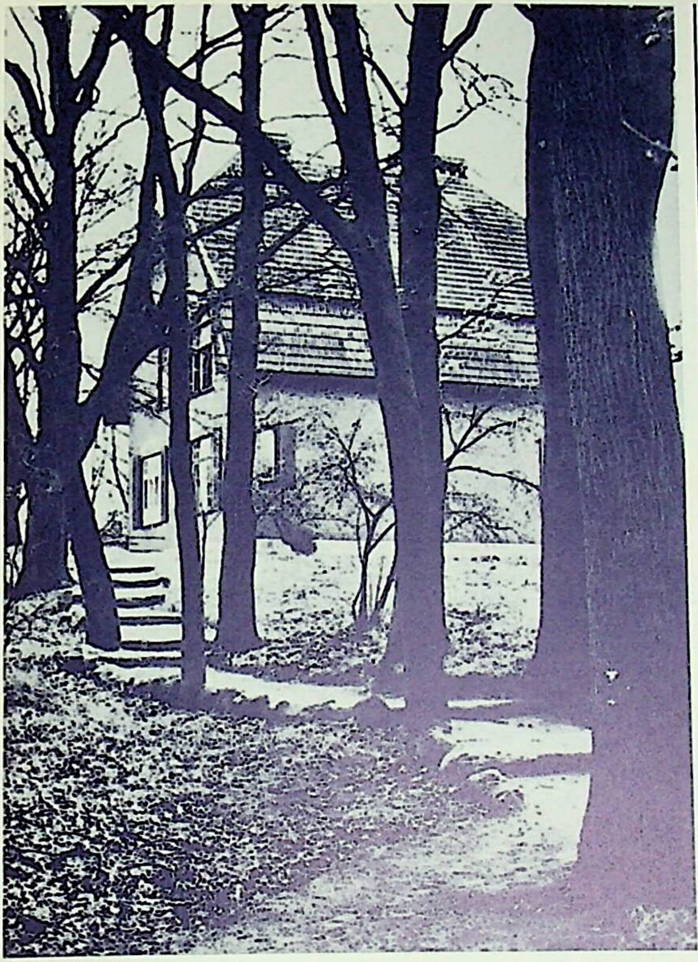
The library hall of the "Buddhist House" is well equipped, not only with English and German translations of Buddhist texts but also with Tipitaka editions from Ceylon, Burma, Thailand and Cambodia. Apart from West Berliners many visitors to Berlin take the chance to see the "Buddhist House" and so have their first encounter with Buddhism.

burg, Kiel, Cologne, Moers, Stuttgart, and Kassel also became MBS branches.

However, not all German Buddhist groups could join. In 1949 the Federal Republic of Germany (FRG) was formed in the western and the Communist ruled German Democratic Republic in the central part of Germany. Soon, due to the East German government's attitude, communication between FRG and GDR Buddhists became more and more difficult. As a result of this and of the unfriendliness which the Communists show towards religion, Buddhist life in East Germany died out. The only East German organization that takes interest in Buddhist studies is an institute at Halle University, where Buddhism is given a Marxist and materialistic interpretation. All the following paragraphs of this essay, therefore, deal with the FRG only.

The affiliation of Buddhist groups in the FRG to the Ceylonese MBS had helped German Buddhist unity, but prevented the German Buddhists from being recognized by German law as a genuine and independent religious community. Hence, at a meeting in Stuttgart in 1952, the formation of "The Buddhist Community for Germany" was decided on. This organization, however, never became effective and so in 1955 a new corporation was founded: "The German Buddhist Society". It is a summit organization and admits no individuals but only groups as members. In 1958 it was renamed "The German Buddhist Union" which still exists and apparently serves its purpose very well. Its secretariat is in Hamburg.

In the FRG there is no lack of Buddhist information bulletins published by the various groups — in fact there are at present 6 German Buddhist periodicals. The oldest of them, now in its eighteenth year of publication, is "Knowledge and Conduct", edited by *Paul Debes* of Hamburg who for more than two decades has been one of the most active Buddhist missionaries in Germany. Most widely circulated are the cyclostyled "Buddhist Monthly Sheets", issued by the Hamburg Buddhist Society. "Yana", the periodical of the "Old Buddhist Community" of Utting, is mainly read by the followers of the *Georg Grimm* school.

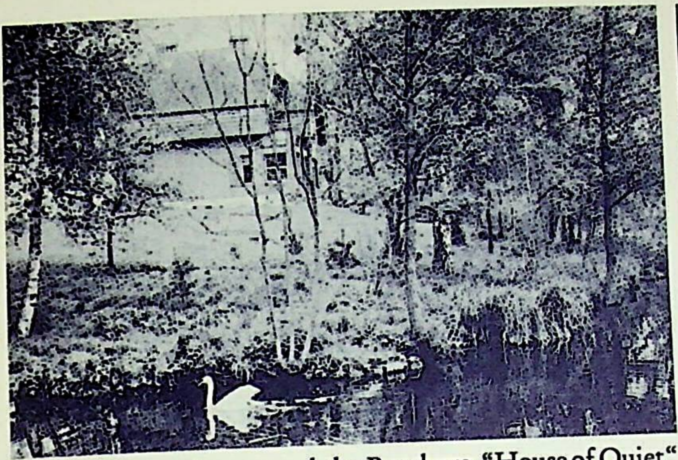


In 1961 German Buddhists acquired a beautiful country house in Roseburg (near Hamburg) and converted it into "The House of Quiet", Germany's first meditation centre. Monthly Buddhist courses and seminars are held here — to date, more than 120.

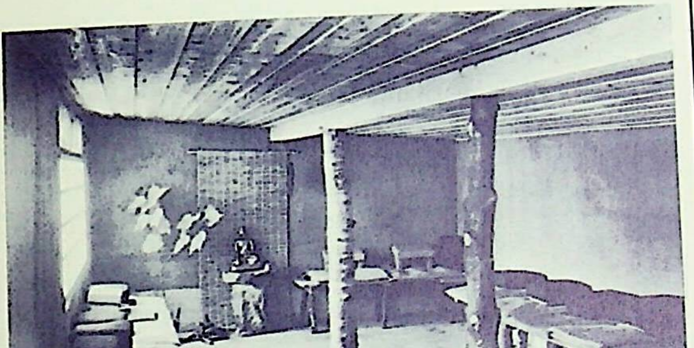
In addition to Buddhist information bulletins in German language, those readers in Germany who are proficient enough in English usually read "The Middle Way — Journal of the Buddhist Society" in London, and the two series "The Wheel" and "Bodhi Leaves" which are edited by the Ven. *Nyanaponika* from Kandy, Ceylon. There is also an exchange between the various German Buddhist circles of tape recorded speeches on Buddhist themes.

Buddhist Groups and Centres in the FRG

Buddhist groups exist now in West Berlin, Bonn, Bremen, Flensburg, Frankfort, Giessen, Hamburg, Hanover, Heidelberg, Munich, Rheinkamp, Stuttgart, Utting, Wiesbaden and Wuerzburg. For some years the Munich group had the lead as the most active one, but now it is the Hamburg group (founded 1954) which holds the first place. In 1961, members of the Hamburg circle acquired a beautiful country house with a large park and a lake in Roseburg, 30 miles east of Hamburg, which, since 1962, under the name of "House of Quiet", has been a meeting place of German Buddhists of all denominations and Germany's first meditation centre. The house is maintained by a foundation which was formed for this purpose in 1959. For some years it stood under the spiritual supervision of the Ven. *Vimalo Bhikkhu*, a German monk who now lives in Thailand. The house is at present spiritually guided by the Ven. *Bhikkhu Bunhna* from Thailand. The whole year over Buddhist seminars take place here — so far more than 120.
Another important Buddhist centre is the "Buddhist House" founded by *Paul Dahlke* in Berlin-Frohnau in 1924. It survived World War II in a dilapidated condition and probably would have been auctioned and dismantled if the Ceylonese "German Dhammaduta Society" (founded 1952) which inherited a large sum of money from a German Buddhist, had not come to its rescue. The GDS purchased the house in 1958, renovated it, furnished it with additional rooms and a good library, and stationed some Ceylonese Bhikkhus there who take charge of regular lectures and meditation courses. At present — since 1966 — the house is under the spiritual supervision of the Ven.



A lake and a park surround the Roseburg "House of Quiet" which is situated in a most pleasant rural area of northern Germany.



The meditation hall of the "House of Quiet" in Roseburg. The majority of the German Theravadins follow the Satipatthana method of meditation. Often the "House of Quiet" invites Bhikkhus from Asia to conduct meditation courses.

A. Sri Gnanavimala Mahathera who is assisted by *U Vidyayasoma Mahathera*. Though the house is situated in West Berlin it is not in convenient reach for all West Berliners as it is in the upper north of the divided city which from north to south has an extension of 20 miles.

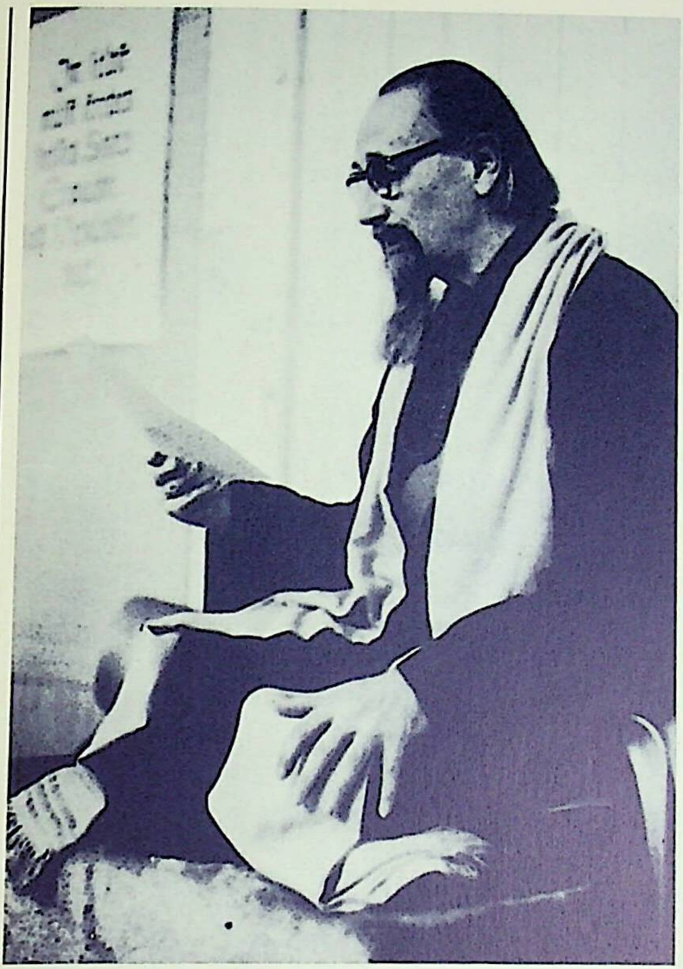
West Berlin which houses various Theravada circles also lodges the offices of two Mahayana groups. The "Arya Maitreya Mandala" (AMM), which was founded simultaneously in India and West Berlin in 1952 has a Sub-Branch Office there. The spiritual head of the *AMM* is the Ven. *Lama Anagarika Govinda* (born 1898), a German by birth, who became a Buddhist anagarika (homeless wanderer) in 1928, combining in his convictions the Theravada teachings with the Mahayanic Bodhisattva ideal. In 1947, he joined the Tibetan Kargyutpa order. He published several books on Theravada, Mahayana and Tibetan Buddhism. His work "Foundations of Tibetan Mysticism" (1957) has become the breviary and guide book of all *AMM* members. The order has found followers not only in the FRG but all over Europe and the USA. It centres around the Mahayanic Bodhisattva teaching and puts much emphasis on the proper use of Mantras. These, however, are not to be regarded as charms but as a psychoactive medicine that opens the mind for the realization of the Liberating Truth.

A second Mahayanic group, also centred in West Berlin, with followers in the FRG, is the "Buddhist Community Jodo-Shin-Shu" (Buddhist Hongwangji Mission) which is a branch of a Japanese Buddhist sect. They trust in Amida (Amitabha) Buddha as the saviour. Amida makes those who invoke his name reborn in his Western Paradise Sukhavati ("The Happy One") where they can easily complete their self-discipline and mature for Nirvana.

German Buddhists and the Asian Buddhist Mission

At present some 20 Germans are Bhikkhus, mainly living in monasteries in Ceylon and Thailand. Some of them have undergone philosophical and language training at Asian universities, a few have obtained academic degrees.

The majority of the German Buddhists are followers of



The Ven. Lama Anagarika Govinda (born 1898) is a member of the Tibetan Kargyutpa order and head of the Mahayanic "Arya Maitreya Mandala". He resides in Almora (India).

the Theravada. Their number can only be estimated and ranges somewhere between 2,000 and 3,000. The Mahayana may claim 200, the Jodo-Shin-Shu another 25 followers. So far there are no groups who adhere simply and solely to Zen, though Zen books also have a great circle of readers.

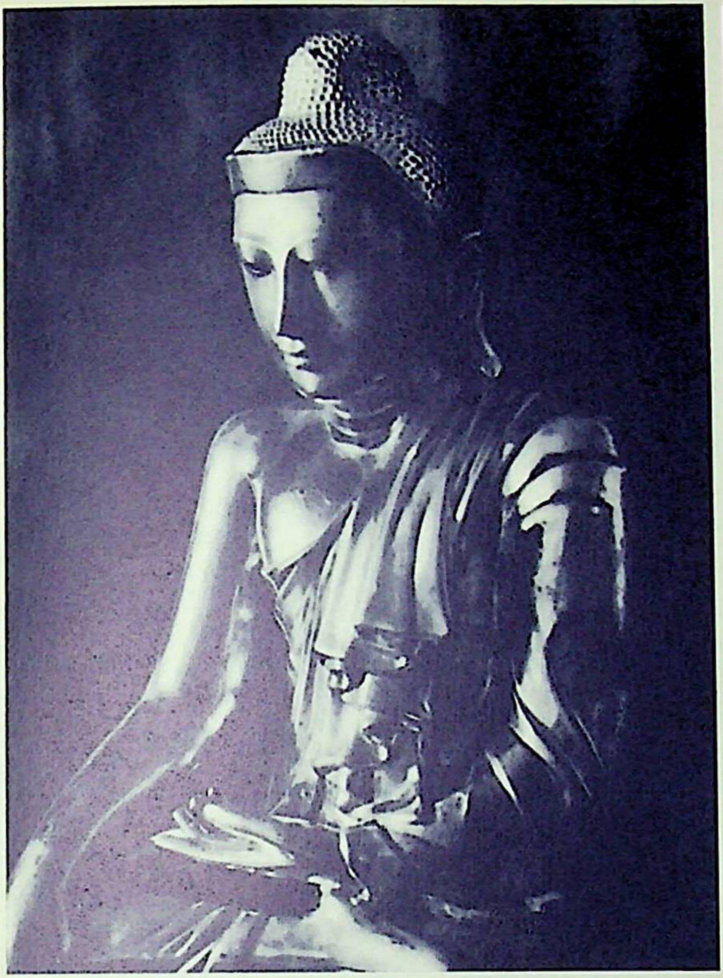
While the number of professing German Buddhists is not overwhelming, the number of people in Germany who take interest in the Dhamma is impressive and probably exceeds 20,000. This figure can be derived firstly from the sales results of Buddhist books, and secondly from the crowds which are drawn to lectures on Buddhism in adult education classes.

Was Asian Buddhist missionary activity successful in the West? — The answer is yes and no.

As far as the winning of converts is concerned the movement was not too fruitful. The Buddhist works of European authors — among them the Germans *Oldenberg, Seidenstuecker, Dahlke,* and *von Glasenapp* — have initiated more Westerners into the Dhamma than all Asian missionary activity taken together. It was the scholars who prepared the way for Buddhism in the West rather than the propagators.

This becomes understandable if one examines how a Westerner turns Buddhist. He does not learn the Dhamma as a child from his parents but usually is attracted by it in his teens or twenties in an attitude of discontent in, or opposition to, the religious beliefs of the society surrounding him. As there are in Europe no temples or pagodas which inspire a person with awe and attract his feelings, a Westerner will approach the Dhamma intellectually. Consequently, he will adopt its philosophical contents more easily than its religious contents and will hardly ever practise any ritual. His Buddhism is nourished on the translated Buddhist texts and in many cases is an idealized Buddhism — a Buddhism which in such purity exists nowhere in this world of human weaknesses and defilements.

Seen from another angle, however, Asian Buddhist mission was successful. The organizational help which Buddhist societies and individuals in Asia, in particular Ceylon, have extended in critical periods, has saved the flame of



The image in the Roseburg meditation hall is a donation from Burma.

the Dhamma in Germany from being extinguished by the storm of historical events. The German Buddhists remember this with sincere gratitude.

GERMAN BUDDHIST SOCIETIES AND INSTITUTIONS

Deutsche Buddhistische Union (German Buddhist Union). President: Max Glashoff, 2000 Hamburg 57, Teinstuecken 10 i (The roof organization of all German Buddhist Societies. Member of the World Fellowship of Buddhists).

Buddhistische Gesellschaft Berlin (Berlin Buddhist Society)
Chairman: Horst Hoeckert, I Berlin 31, Maxdorfer Steig 4.
Secretary: Mrs. Gerda Koenig, I Berlin 42, Manteuffelstr. 68.

Buddhistisches Haus Berlin-Frohnau (Berlin-Frohnau Buddhist House).
Secretariat: I Berlin 28 (Frohnau), Edelhofdamm 54.

Buddhistische Gemeinschaft Jodo-Shin-Shu (Buddhist Community Jodo-Shin-Shu).
Chairman: Harry Pieper, I Berlin 41, Friedrichsruher Str. 18.

Buddhistischer Kreis Bonn (Bonn Buddhist Circle).
Chairman: Claus Heinsch, 53 Bonn, Bennauer Str. 1.

Buddhistischer Kreis Bremen (Bremen Buddhist Circle).
Chairman: Kurt E. Stieler AMM, 28 Bremen I, Mathildenstr. 88.

Buddhistischer Kreis Flensburg (Flensburg Buddhist Circle)
Chairman: Franz Moravec AMM, 239 Flensburg- Muerwik, Foerdestr. 15.

Buddhistischer Arbeitskreis Frankfurt (Frankfort Buddhist Working Circle).
Chairman: Arno Gaeth, 6 Frankfurt/M., Wittelsbacher Allee 58.

Buddhistischer Kreis Frankfurt (Frankfort Buddhist Circle).
Chairman: Mrs. L. Haenisch-Doebel AMM, 6 Frankfurt/M., Hermannstr. 26.

Buddhistischer Kreis Giessen (Giessen Buddhist Circle).
Chairman: Mrs. Irmgard Menk AMM, 63 Giessen/L. — Kl. Linden, Saarlandstr. 42.

Buddhistische Gesellschaft Hamburg (Hamburg Buddhist Society).
Chairman: J. Ruedel, 2 Hamburg 63, Buschkamp 16.
Dy. Chairman: Ortwin Adler.
Secretariat: 2 Hamburg 64, Rehmkoppel 17.

Buddhistisches Seminar (Buddhist Seminary).
Chairman: Paul Debes, 2104 Hamburg 92, Moisburger Weg 50.

Buddhistischer Arbeitskreis Hannover (Hanover Buddhist Working Circle).
Secretariat: K. Stort, 3 Hannover-Kirchrode, Buenteweg 50.

Arya Maitreya Mandala—Zweig fuer Westeuropa (AMM-Western Europe Branch).
Head of the Order: The Ven. Lama Angarika Govinda, Almora.
Director of the West Europe Branch: Dr. K. H. Gottmann, 7758 Meersburg-Daisendorf, Am Wohrenberg 8.
Chairman Brotherhood I: L. Stuetzer, 1 Berlin 44, Karl Marx-Str. 192.
Chairman Brotherhood 2: W. A. Rink, 62 Wiesbaden, Luxemburgplatz 3.

Buddhistische Gesellschaft Muenchen (Munich Buddhist Society).
Chairman: J. G. Bauer, 8 Muenchen 22, Rosenbuschstr. 1.
Secretary: Mrs. Schroeder.

Buddhistische Gemeinde am Niederrhein (Buddhist Community on the Lower Rhine).
Chairman: Wilhelm Mueller AMM, 413 Rheinkamp-Meerbeck, Lindenstr. 41 G.

Haus der Stille (House of Quiet).
Secretariat: 2059 Roseburg ueber Buechen (Lbg.)

Privater Buddhistischer Kreis Stuttgart (Stuttgart Private Buddhist Circle).
Chairman: Dr. E. Thriemer, Stuttgart-W.
Secretary: Dr. H. Lauckner, 7015 Korntal, Hans-Sachs-Str. 31.

Altbuddhistische Gemeinde (Old Buddhist Community).
Chairman: Max Hoppe, Mrs. M. Keller-Grimm, Herbert Buerger.
Secretariat: 8919 Utting am Ammersee, "Buddhistisches Haus G. Grimm".

Buddhistischer Kreis Wiesbaden (Wiesbaden Buddhist Circle).
Chairman: W. A. Rink AMM, 62 Wiesbaden, Luxemburgplatz 3.

Buddhistischer Arbeitskreis Wuerzburg (Wuerzburg Buddhist Working Circle).
Chairman: Willi Crallop, 87 Wuerzburg, Erthalstr. 27.

THE AUTHOR

Hans Wolfgang Schumann was born in Duesseldorf (FRG) in 1928. After completing his primary and preuniversity education (1948) he worked as a journalist and later underwent a two years apprenticeship in a publishing house. In 1951 he took up the study of Sanskrit and Pali, Comparative Religion, and Social Anthropology at Bonn University and in 1957 gained a Ph.D. degree for his thesis on "The Meaning of the Term 'sankhara' in Early Buddhism."

From 1957 onwards he was editor of an export journal until 1960 when he went to India as a lecturer at Benares Hindu University. During his two-year stay in Benares he wrote a book on Buddhist philosophy and made the Four Great Pilgrimages. In 1963 he was appointed Press Attache at the German Consulate General in Calcutta. From 1968—1971 he was Press and Cultural Attache at the German Embassy in Rangoon. He is now Cultural Attache at the German Consulate General in Chicago.

Schumann is an Honorary Fellow of the Indian Government Sanskrit College in Calcutta.